

LIVE QUESTIONS.

A Series of Articles Contributed to These Columns by Advanced Thinkers.

NUMBER I.—SEEK THE TRUTH.

"New occasions teach old duties; Time makes ancient good uncouth; They must upward still and onward Who would keep abreast of truth."

All history teaches that the doctrine, "Whatever is, is right," is so far from being true that in methods and opinions the direct contrary may be said to be much nearer the truth. Washington's life was shortened by faith in bleeding as a panacea. The generally accepted prejudice that denied water to the parched lips of a fever patient—what untold suffering it brought upon our forefathers! All races in certain stages of their progress have peopled the invisible world with gods who were the magnified images of themselves, with all the vices and passions of primitive man intensified. Any one who questioned the exact truth of this mass of imagination and tradition was banished or put to death. It was a very mild contravention of the accepted religious beliefs of his time that brought the cup of hemlocks to the lips of the wisest and best of the heathen philosophers. The Christian martyrs were succeeded by martyrs to Christianity. St. Stephen and John Huss were alike victims to opinions that nobody now holds. So were Joan of Arc and the Salem witches. Prior to the time of Copernicus it was the general belief that the earth was flat and immovable, and numerous were the theories advanced by learned men to account for phenomena that every child now understands. The true explanation announced by Copernicus and Galileo was condemned by the holy office as "absurd in philosophy and formally heretical because directly contrary to the Holy Scriptures." Galileo was forced to recant, and the name of Copernicus remained anathema for three centuries. The divine right of kings was once universally accepted, and in our own time Lovejoy lost his life in Alton, and Garrison and Phillips risked theirs in Boston for daring to question the right of man to enslave his fellow man.

The geological conclusions of Sir Charles Lyell in the nineteenth century were condemned by the church, as were the astronomical theories of Galileo in the seventeenth. Franklin's discovery of the identity of lightning and electricity was ridiculed by the English scientists of that day. Stephenson was laughed at when he asserted that his locomotive could draw a train at the rate of 20 miles an hour. We all know now that Galileo and Lyell, Franklin and Stephenson were right, and the rest of the world was wrong. But we go on just the same condemning or refusing a hearing to the Lyells and Galileos, the Lovejoys and Garrisons of today. Like all our forefathers, we are sure that our creeds and theories represent the absolute and entire truth.

As Bagehot says, "There is no pain so great as the pain of a new idea," and therefore the world shrinks from a new idea as a child shrinks from the surgeon's knife. Every proposal to change the established order is now, as heretofore, condemned, often without a hearing, as fatal to the family, destructive of religion or subversive of society. We now accept the doctrine that all men, of whatever color, are born free and endowed with certain inalienable rights as expressed in our Declaration of Independence. But for the most part we are satisfied with the mere declaration that all men are equally entitled to life, liberty and the pursuit of happiness and are impatient of any inquiry as to whether our present political and social organization really secures this right equally to all men. In this country we have not since the Revolution doubted the truth of Jefferson's dictum that "a government derives its just powers from the consent of the governed," but in 1832 a proposal to grant to Englishmen their plain political rights was regarded by the conservatives as threatening the safety of the kingdom and the continuance of social order. Macaulay's arguments in favor of the reform bill apply with equal force to the conditions of today, and the following from the pen of the famous Dr. Arnold of Rugby embodies a truth of universal application. Advocating the passage of the reform bill, he said: "One would think that people who talk against change were literally as well as metaphorically blind and really did not see that everything in themselves and around them is changing every hour by the necessary laws of its being. . . . There is nothing so revolutionary, because there is nothing so unnatural and so convulsive to society, as the strain to keep things fixed, when all the world is, by the very law of its creation, in eternal progress, and the cause of all the evils of the world may be traced to that natural but most deadly error of human indolence and corruption—that our business is to preserve and not to improve."

It does not by any means follow that every new idea is a good one; that every proposed change would be an improvement. But as progress is the law of the universe, it rests with the old order to show why it should be continued. It is therefore the part of wise men to give careful consideration to new ideas, however contrary they may be to prevalent opinions, bearing in mind the lessons of history that "the stone which the builders rejected the same is become the head of the corner." In the series of articles that will fill these columns for many weeks to come it is arranged to present to the reader the views of leaders of thought throughout the country on the vital questions of the day, the questions that bear in their solution the weal or woe of the present, the progress and prosperity of the future. Such productions should be read in the spirit of St.

Paul's advice: "Prove all things. Hold fast that which is good."

To this excellent principle should be explicitly added the caution which it is the main purpose of this introductory article to enforce—viz, that the new can receive fair treatment only by removing so far as possible (it cannot be wholly removed) the handicap that is placed upon it by prejudice in favor of the existing order.

FREDERICK M. CRUNDEN, St. Louis, December, 1895.

NUMBER II.—THE MAN OUT OF EMPLOYMENT.

The unemployed are found in places where machinery is in use and in places where machinery is not in use; where gold is money, where silver is money and where paper is money; where there is free trade and where there is protection; where government is corrupt and where government is honest; under monarchies and under republics. Neither the question of machinery, relied upon by Socialists, nor the question of money, relied upon by Populists, nor the question of good government, relied upon by political reformers generally, can solve the question of the unemployed. The most significant figure of our times is the man out of employment. Yesterday he was regarded—so far as regarded at all—with alternating contempt and pity. Today he is regarded with concern. Tomorrow he may be regarded with terror.

On your way home tonight some of you will see, coming out from the shadow of an alley or building, a man afoot and unkempt. He will not venture to stop you; he will walk along with you, and, in subdued voice and with cringing air, will ask you for the price of a night's cheap lodging or a cheap supper. Who is he? The man out of employment. You have seen him before. He has called at your office. He has been seen at your kitchen door. You have seen him in crowds before the bulletin of employment offices. You have seen the crowd stream all day long into some factory or office which had advertised "help wanted." You have seen him wistfully watching more fortunate men who were at work on some building or excavation. You have seen him crawling from the trucks of a railway train. He is known to fame. You can read of him in the newspapers, where he appears in the column of crimes or in the column of suicides. This is the day of "labor problems," and on every such problem there falls the dark shadow of the man out of employment. Who keeps wages down? The man out of employment.

Who reduced the wages of Pullman's employees? Not Pullman himself, not a greedy corporation, but the man out of employment. Who ordered the great strike of 1894? Not the American Railway union, nor Debs, but the man out of employment. Who is it that was feared by the strikers? Not the railway magnates nor the courts, not the injunctions nor the troops, but the man out of employment. Who broke the strike? The man out of employment. Who compels organized laborers to stand together shoulder to shoulder? Not the labor agitator, not the walking delegate, but the man out of employment. Protean in shape, the man out of employment is here a tramp, there a hero; here spiritless, there proud; here revengeful, there patient; here a mendicant, there a martyr. The man out of employment is the constant menace to our civilization. Today the army of the unemployed lurks in the rear. Tomorrow it may be at the front, barring the way, more terrible than an army with banners. Once mustered into that army, the man out of employment never musters out unless he furnishes a substitute from the ranks of workmen. Why are men unemployed? Yesterday society answered, "Because they wish to be." Today society answers, "We do not know." What shall be done with the unemployed? Yesterday society answered, "We do not care." Today society merely echoes, "What can we do?"

CLARENCE A. MILLER, Los Angeles, December, 1895.

Change the feeling in an individual, and his whole method of thinking will be revolutionized; change the axiom or primary sensation in a science, and the whole structure will have to be recreated. The current political economy is founded on the axiom of individual greed, but let a new axiomatic emotion spring up (as of justice or fair play, instead of individual greed), and the basis of the science will be altered and will necessitate a new construction. So when people argue (on politics, morality, art, etc.) it will generally be found that they differ at the base; they go out perhaps quite unconsciously from different axioms, and hence they cannot agree. Occasionally, of course, a strict examination will show that, while agreeing at the base, one of them has made a false step in deduction. In that case his thought does not represent his primary feeling, and when this is pointed out he is forced to alter it. . . . This is the commercial age, the oligarchy and plutocracy of Plato. Honor quite gives place to material wealth; the rulers rule not by personal or by hereditary but by property qualifications. Parliaments, constitutions and general "palaver" are the order of the day.

Wage slavery, usury, mortgages and other abominations indicate the advance of the mortal process. In the individual man gain is the end of existence.—Carpenter's "Cause and Cure of Civilization."

Husbandry is the firstborn, but it is not the most favored, trade, because farmers cannot live in the towns, and consequently they have not much influence in making the laws. We must stand shoulder to shoulder against the drones who govern us and who produce nothing but laws.—Bismarck.

GENERAL NEWS.

The Delaware and Hudson collieries at Wilkes barre will work full time until further notice. Nearly 6000 men are affected.

Mrs. Anna R. Aspinwall, has by her last will and testament bequeathed \$3,500,000, to the Hospital of the Protestant Episcopal Church at Philadelphia, for ill or convalescent poor white female orphan children.

John R. Cowen, general counsel of the Baltimore and Ohio Railroad was chosen last Friday to succeed Charles F. Moyer as president of the Company.

A case of faith cure and which is well authenticated comes from West Pittston. A trio of clergymen have been holding services at that place, and were followed from Scranton, where they had been formerly holding meetings by a young man named Charles Miller. They set forth the doctrine that any one suffering from any disease or affliction can be cured if their faith was strong enough, and if they pray with fervency and sincerity. Young Miller for years had absolutely no use of his left arm on account of paralysis. After prayer by himself and the clergy the arm was restored and is now as sound and useful as before he was stricken with paralysis.

Judge Bechtel overruled the exceptions filed by the Girard Estate against the granting of licenses to tenants on their estate who had signed an agreement not to sell liquor. The licenses will be granted in all cases save where there are other reasons assigned in the remonstrances such as selling to minors, selling on Sunday etc.

To Change the Trout Season.

A number of local anglers, of Allentown will have a law introduced at the next session of the Legislature to change the trout season, which now extends from April 15 to July 15. It is proposed to make the season from May 1st, to August 1st. It is contended that trout have not a chance to get fat by April 15th, and that the weather is not favorable to trout fishing so early. The change is approved by Superintendent Creveling of the State Fishery.

By the explosion of a boiler at the works of the Hollidaysburg Iron and Nail Company five men were killed, and twenty-three injured.

Hugh Dempsey Pardoned.

Hugh Dempsey, the Homestead labor leader, imprisoned for conspiracy in connection with the alleged attempt to poison non union men, is among those who will be granted a pardon by the governor.

A bicyclists' accident insurance company has just been organized in Westfield, Mass. It proposes to insure bicycle riders against all manner of accidents met with while riding their machines.

The Jury in the case of James Mausel et al. vs. Ex-Sheriff Fulmer the appeal from the report of the auditors of Lycoming County for 1894 rendered a verdict surcharging the defendant with \$130.33. The Plaintiff claimed that he should be surcharged with \$2,304.62.

The fiercest, most stubborn and most destructive fire that has visited Philadelphia in years broke out at 3.20 Sunday morning in the cellar of the Hazletine building, 1416 and 1418 Chestnut street, and before it had been subdued the Hazletine building and the American Baptist publication society's building, at 1420 and 1422 Chestnut street were destroyed, and the dry goods store of Homer Le Boutillier & Co., 1412 and 1414 Chestnut street, was badly damaged and the rear of the Hotel Lafayette, which faces on Broad street, was damaged to the extent of \$75,000. The approximate total loss by the fire is \$1,075,000, the greater part of which is covered by insurance. The cause of the fire is not definitely known.

"The Common People."

As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

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What it Costs to Stop a Train.

It costs \$25 a day to run a passenger train for ten hours, a Valley official recently stated, and \$30 a day for a freight train. The difference is partly due to the fourth brakeman necessary on the freight and to the extra coal used. At this rate it costs \$3 1/2 cents to allow the holder of a ten-cent ticket to alight at a flag station.

going to school

Do the children go to school? And are they joyous and happy? Is school-life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

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THE MARKETS.

BLOOMSBURG MARKETS.

CORRECTED WEEKLY. RETAIL PRICES.

Table listing market prices for various goods including Butter, Eggs, Lard, Ham, Pork, Beef, Wheat, Oats, Rye, Flour, Hay, Potatoes, Turnips, Onions, Sweet potatoes, Tallow, Shoulder, Side meat, Vinegar, Dried apples, Dried cherries, Raspberries, Cow Hides, Steer, Calf Skin, Sheep pelts, Shelled corn, Corn meal, Bran, Chop, Middlings, Chickens, Turkeys, Geese, Ducks, and COAL.

Table listing coal prices: No. 6, delivered; 4 and 5; 6 at yard; 4 and 5 at yard.

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